

Story #492 (Tape #3, 1974)

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originally from Karaköse

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The Padishah's Son and His Evil Double

A long time ago the padishah of Istanbul--

[Narrator: Should I look at the microphone all the time?

Ahmet Uysal: No, that is not necessary.]--

had a son, his only child. He said to his father one day, "My ruler, you must find for me another child who is of my own age, my height, and exactly of my appearance with no difference between the two of us. Unless you do find such a brother for me, I shall leave you."

The padishah was greatly disturbed by this and begged him, "Please do not do such a thing, son. I cannot find such a boy. It is impossible." The padishah tried very hard to convince his son of this, but he could not prevail

One day, therefore, the son saddled his horse, put some gold in his saddlebag, and left home. After riding for fifteen or twenty days, he reached a city, a "country" like Ankara. He pulled his horse into a stable and then went and sat at a coffeehouse, crossing his legs because he had a lot of money.¹ He looked and saw an old man

¹Crossing one's legs and sitting in a relaxed way in a coffeehouse is supposed to be a sign of affluence.

sitting across from him. Tea and coffee were brought. The old man every once in a while took a knife from his pocket, drew it from his sheath, and then returned it

The young man could not help asking, "Father, what is your problem? When you look at me, you draw your knife. What is the meaning of this?"

"O young man, if you had not asked this question just now, you would have been killed. Come with me."

*Humor
"Double"* → The two left together. When they came to a palace and opened the door, the young man saw there another young man who was his exact likeness but who was tied securely. The old man went on: "There were just the two of us, I and my wife. We had no children, and so I bought this young man at a slave market and adopted him as my son. (In old days, slaves used to be sold.) I brought him home, and we started rearing him as our own son, but--may you live long--my wife died one day. Since we had adopted the boy, I spared nothing, neither house nor money, in taking care of him. I was very wealthy, having in this land many houses and palaces. I said to him, "See here, son. Now that you have grown up (Mashallah) and become a young man, you must realize that my death may come at any time. When that happens, all of this wealth will be yours, for there are just the two of us now, you and I. When you are a little older, I shall have you married." I then gave him the keys to my treasury and said to him, "Son, go and take a look at what is in the treasury

If you see one, make it five.² It will all be yours. I want none of it." When the first of the year arrived, I said to him, "Son, bring the keys and let us look at the treasury and see what is there and how it stands." He said, "Father, I had the keys at such-and-such a place but I forgot and left them there. I shall go and get them if you wish." I said, "No, son, that is not necessary." Another year passed and I said, "Son, you know there is such a thing as a new year." He answered, "Father, I left the keys at such-and-such a place."³ I said, "Never mind, never mind." Then I tied him up firmly, hand and foot. I broke open the door of the treasury and looked inside. There was absolutely nothing left in it. It was⁴ all clear to me now. I tied him to a post, as you have seen, where he has now been for exactly six months. Every day I whip him forty times and place before him only a pitcher of water and a piece of burnt bread. Then I go back and sit at my place [in the coffeehouse]. When I saw you, I thought that he had gotten loose and come there, for he looks exactly like you. That is why I drew my knife. I was going to kill him." (As you know, in the past there were no firearms.

The son of the padishah asked the old man, "Father, what is his total punishment? How much money does it amount to?"

² He means, "Try to increase the wealth you see there."

³ Either the narrator forgot to have the old man propose that they go to the treasury or he felt that the reference to the new year implied that.

The old man told him how much it was, and the son of the padishah paid him that amount. He then went and released the other young man. He then had him equipped with exactly the same kind of horse and weapons, and he had him clothed just like himself. He then said, "Let us go, brother. I am from Istanbul and the son of the ruler there. Let us go."

They set out on their journey together and one day they arrived at a fountain where they dismounted. There the prince started to take his ablutions. The other young man stood there, took off his jacket, and laid his arms on the ground. But right then, this other young man drew his sword and said, "I shall kill you."

The prince said, "Brother,⁴ what is the trouble?"

"You must take an oath not to tell this [relationship of ours] to anyone until the day you die."

"Very well," said the prince, and he took an oath to keep that promise.

The other young man now acted like the son of the padishah, and the real prince acted like the adopted son of the old man. The real prince now was called Ali. They remounted and set out again. When they approached the real prince's home, they sent messengers ahead to tell the padishah of their coming. The padishah met them on the road. The son of the padishah said, "There is my father,

⁴He actually says son rather than brother here. Since the old man had referred to both boys as son, the narrator unconsciously continued referring to the adopted boy as son.

and that is my mother."

During the night, the real prince said to the assumed prince, "My apartment, where my wife lives, is over there. You go and sleep there." Ali had placed his own bed far apart from that of his wife, not sleeping with her. The assumed prince slept with her.

Ali served the assumed prince as a servant would. When he said, "Take these shoes to be polished. Do this. Do that," he did as he was directed. "Ali Efendi, take these shoes to be polished. Bring water. Do this. Do that."

One day the assumed prince went to consult an old woman. He told her everything and asked her how he could get rid of the real prince. She said, "Son, I shall send him on a mission from which he will never return.

As you know, in
When the daughter of the
Padishah of Fairies pronounces a spell,⁵ one may turn into stone
or water or a tree or something else. In this way we shall be rid
of him."

is good," said the assumed prince. He returned home and
called, "Ali!"

sir!"

"In such-and-such a land there lives the Daughter of the Padishah
of Fairies. Go and fetch her for me."

⁵ The word used here is tılsım, meaning talisman, charm, spell

Tark

"All right. I'll do it," he said. He put a few kurush⁶ in his pocket, threw a saddlebag on his shoulder, and set out, weeping. He said to himself, "Anyone who does not listen to the advice of his parents may end up this way." One day he came to a junction of seven roads where he saw an old man sitting and reading from the Koran. He said to the old man, "Selâmünaleyküm."

"Aleykümselâm," he replied. "Oh, you are the prince. Come and sit down. Where are you going?"

"I am going to such-and-such a country," the real prince said.

"Oh, son," said the old man, "they are plotting to kill Let me hear your trouble."

"No, I cannot tell it to you before I die and am reborn."

"Very well, then. Take the right-hand road," said the old man. You will reach a palace several storeys high. That girl will be sitting looking out of one of the windows. You will address If she utters a spell, you will be turned to stone up to your waist. May God help you. This is all I can do for you."

He walked on and after a while reached that palace. Looking around, he saw many rocks and trees. She had turned many people into rocks and trees by her spell. He looked at this sight for a while, but finally he called out, "Fairy!"

⁶ A kurush is a hundredth part of a lira.

Information

"Turn into stone up to your waist," she said, and that is what happened. But the fairy girl fell in love with him that night. She realized that she had turned a prince into stone, and she wished that he would call out to her again so that this time she could restore him to his normal self so that he would then be free to go.

The young man could not help calling the daughter of the Padishah. He was going to die anyway. When he called, "Daughter of the Padishah of Fairies!" all of the trees and rocks were released too and turned into human beings again. The prince went to the palace and sat down. After he had exchanged courteous greetings with the fairy girl, she brought two glasses of sherbet and said, "Here, drink this for your love of me, and I shall drink this as a pledge of my love for you."

"I have an oath that requires that I must drink for the love of my brother," he said.

"No, please," she insisted.

"No, I cannot do it," he said.

"All right, then. Drink it anyway," she said

He drank it and spent a few days there.

[Narrator: (to Ahmet Uysal): You will be late

Ahmet Uysal: "That is all right. That is all right!]

Then he returned to Istanbul with the fairy girl. She said to him,

"O prince, do not have me live in the palace or I shall destroy it."

They prepared a special palace for her. Word spread that the daughter of the Padishah of Fairies had been brought there. She said to the real prince, "Consult me before doing anything!"

The other young man went again to see the old woman. She said, "This time I shall send him to a land from which he will never return. In such-and-such there is a king who has a daughter whom he keeps behind seven curtains. No one has been able to make this girl talk. *Muteness* Her father will give her to any man who can make her speak. Many young men have attempted to do this, but none succeeded, and so they all perished.⁷ Let him go and try. He is certain to fail, and thus we shall all be rid of him in this way."

The young man explained the situation to the daughter of the Padishah of Fairies, saying, "The situation is such-and-such. The "bastard son" told her what he had to do."⁸

The young man set out. He searched his pockets and found only one kurush there. Along the way, he saw a large bird whose wings were stuck in the mud and who, therefore, could not fly. He said to himself, "Let me save this creature. It is, after all, like me." The passersby had thrown stones at the bird. He went and rubbed the mud from the bird's wings, and it was able then to make little jumps.

7 Death is often the penalty for undertaking a task to win a girl's hand and failing to accomplish that task.

⁸ The supernatural wife of a hero persecuted with dangerous tasks to be completed usually helps him with them. This motif is clearly suggested here, but we do not know what advice she gives the prince.

"Tell me, O prince," said the bird, "what can I do for you?"

"What should I tell you, since you could not solve my problem anyway?" Saying this, the prince wept.

"Take these two feathers from my wing. When you rub them together, I shall be near you. Now, goodbye."

*magic
objects*

He went on, walking now along the seacoast. He looked and saw a number of men fishing. "Selâmunaleykûm," he said to them.

Fishermen

"Aleykûmselâm, O prince brother. Let us fish for your luck, and whatever comes forth will be yours." One of them threw a hook into the sea, and a large fish was caught. "Here is your fish. Go and sell it or do what you wish with it."

He looked at the fish and then at himself. He decided that it would be impossible to carry it. He decided to drop it back into the sea, saying, "If the fish does not know it, Allah⁹ will know and appreciate it. Come on--you go!" He then threw the fish back into the sea.

Soon afterwards, however, the fish put its head out of the water and said, "O prince, stop! The good that you have done for me was of a kind that even my father could not have performed. Make your wish!"

"What should I wish from you? I have nothing to wish from you."

⁹The word used for Allah here is Halik, Creator. It effects a near rhyme with balık (fish), a word play lost in the English translation.

maye ajet

"Take these scales," said the fish, "and put them in your pocket. Whenever you burn one of these, I shall quickly come near to where you are. You may go now."

He walked on and reached a city with only one kurush in his pocket. "What shall I do with this money--buy food with it or use it to stay at a hotel? I am the son of a padishah." He took the kurush and went to a restaurant. He had the kurush changed, a kurush in those days being quite a bit of money. After eating his fill, he got his change back and went out of the restaurant. Searching his pockets again, he found now that he had three kurush. Pleased to discover this, he went to a hotel where he slept for the night and paid his bill the next morning.

In the morning he walked thoughtfully along the street. At one corner he saw a man with a tray of pilaf on top of which lay a cooked chicken. The man with the tray of pilaf said to him, "Stop!" and he stopped. "Now eat the pilaf and fill your stomach, but do not dare to touch the hen. If you do, I shall cut off your head."

"Thank you very much," he said. "As long as I have plenty of pilaf, why should I need a hen to eat?" He spooned up the pilaf and satisfied his hunger quite nicely.

The man then said, "Take this tray, go with it to the palace, and ask to be admitted into the presence of the padishah and his

daughter. They are all sitting there. Put the tray on the cushion and say 'Greetings to you and Allah's blessing upon you, O cushion brother.'¹⁰ You say just this and nothing more."

He took the tray to the palace, went to the door of the padishah, and said, "Selâmünaleyküm."

"Aleykümselâm," they said.

"Sir," he said, "I shall go inside and make your daughter talk."

They said, "There is a condition, you know. If you fail to make her talk, your head will be cut off."

"No matter what happens, I am willing to risk my head."

"Very well. You know best

He entered, and when he was inside, he placed the tray on a cushion, saying, "Greetings to you and Allah's blessing upon you, O cushion brother."

To this the cushion replied, "Oh, God bless you, O sister cooked hen! My ears have been deaf for a long time, just like the deaf ears of the daughter of the king. She lives behind seven curtains, and she has had many people put to death."

When the padishah's daughter heard this, she became very ^{angry} angry. She tore one of the curtains apart in order to look out and see how a cushion could talk with a hen in this manner.

In the meantime the cushion went on, "O hen sister, once upon a time I was wool on the back of a sheep. I was sheared off, washed,

¹⁰ The words used here are these: Eselâmün aleyküm rahmetula.

and then I was spun. After that they made me into a cushion like this. I wish, however, that they would stop at that. Sometimes they come near me. Sometimes they lean upon me. And sometimes they even sit upon me."

The young man then said, "How strange are the ways of fortune! Look, for instance, at this daughter of the padishah. She has so many people put to death."

When the girl heard this, she grew very angry and said, "How is it possible that a cooked hen and a cushion can carry on a conversation?"

The prince then called, "Did you hear her? I made her speak!"

The padishah objected, "No--wait until tomorrow. If you can make her talk a second time, then she will be yours and you can take her anywhere you wish. These are our terms."

The young man took the tray and left the palace. He found the same old man who had given him the tray standing at the same corner. He was a clean, well-dressed man with a turban on his head. He said, "Leave the tray here and return in the morning."

The young man left and went to a restaurant to eat his dinner. He then went to the hotel. He realized at this time that his money never grew less, for he still had three kurush. He arose in the morning and saw the same hoca¹¹ standing at the same corner. "Selâmünaleyküm,"

*Money spent
constantly was*

¹¹This is the first time this character is referred to as a hoca or hodja. The fact that he can work miracles and the fact that he wears a turban suggest that he is indeed a religious person.

he greeted him.

"Aleykümselâm. Come eat this pilaf and satisfy your hunger with it, but do not touch the hen." When he had eaten the pilaf, he was again instructed by the hoca: "Take the tray to the palace, greet the people there, and enter. Then greet the chair, 'Greetings to you and blessings upon you, O chair!' Do not say anything else but place the tray upon the chair and stand back."

"All right," said the prince and, taking the tray, left. He walked to the palace and called out, "Selâmünaleyküm."

"Aleykümselâm," they replied, and he entered.

He placed the tray on the chair and said, "Greetings to you, and blessings be upon you, O brother chair!"

"Greetings to you, O sister cooked hen, and God's blessings be with you. For many years I was a tree. Then they cut me down, dried me out, and handed me over to a carpenter. He planed me and built me into this shape, and now people came and sit upon me. If only they would sit quietly I should not mind it, but they squirm around and make me creak. But then look at the deaf daughter of the padishah and think of how many princes who have come and died. O sister cooked hen, may God bless you. My ears had been deaf for a long time, but now I have enjoyed your interesting story. Look at the deaf daughter of the padishah, but listen to what I have

to tell you, and pay good attention.

"All right."

The chair continued. "Three men started on a journey together. One was a hoca, one was a carpenter, and the third was a tailor. They traveled a day or two, and then one day as the sun was beginning to set, they found themselves in a forest. They made a fire, and one of his companions said to the carpenter, 'Let us take turns keeping watch. You take the first turn.' They decided that the tailor would be next and the hoca third.

*Pygmalion
metaph*

"The carpenter became bored as he was keeping watch. He went to the trees and brought a log from which he carved a beautiful girl, as beautiful as the fourteenth of the moon.¹² Then he called, 'O brother tailor, get up! It is your turn now to keep watch.'

"When the tailor arose and looked around to right and to left, he saw the girl which the carpenter had carved from the log, and he knew at once that the carpenter had done this. He took his sewing machine¹³ out and made a beautiful dress for the girl that the carpenter had carved. He dressed the girl in this garment. Then in the early morning he called to the hoca, 'O brother, wake up!'

¹²Plumpness is a measure of female beauty in the Middle East. Comparing a girl to the moon, a symbol of beauty, is high praise, but the ultimate compliment is to compare her to the moon at its fullest (and therefore its most beautiful time), the 14th day of the twenty-eight-day lunar cycle.

¹³This is obviously an anachronism. In a time before the invention of firearms, one could hardly have a sewing machine.

"The hoca awoke saying, 'Bismillah hi rahmanirrakim,'¹⁴ He saw that a girl stood nearby. He rubbed his eyes and looked more carefully. "I wonder if this is a jinn or fairy?" he asked himself. After a while he realised that it had been carved by the carpenter and clothed by the tailor. thing.'

He implored Allah, saying, 'O Allah! My art is the Koran,' he started praying, and he prayed that Allah might give the statue life.

"When the carpenter and the tailor awoke, the carpenter argued that the girl was his, for he had made her out of a tree. The tailor argued that she was his, for he had made the dress for her brothers,' said the hoca. 'I prayed to Allah, and he gave it life. Therefore she is mine!'" (When the padishah's daughter heard this, she grew very angry and started tearing aside the curtains.)

lemon

"The three companions started fighting. How should this be resolved, O sister cooked hen?"

¹⁴ In the name of the most merciful God is the meaning of this Arabic expression. It is said by the faithful at the beginning of every undertaking, great or small. Often a shortened form is used: Bismillah.

¹⁵ Namaz is the word for each of the five daily prayer sessions in Islam. A rekat is a complete set of movements and gestures made while praying, bending, prostrating oneself on the floor and touching one's head to the floor. Different namaz or prayer services have different numbers of rekats required.

The girl behind the curtain said, "Let me decide that. Let the tailor take his fee, and let the carpenter have his money. have no other rights. The hoca prayed, and Allah answered his prayer, giving the wood life. So it is the hoca's right to have her."

Silence then fell over all. Then the padishah arose and dismissed [his council]. The prince then said to the girl, "O daughter of the padishah, my brother will marry you."

She then invited the prince to her room where she offered him sherbet, saying, "You drink this to my love."

"No, I cannot drink to the love of a girl who is to be married to my brother."

"I have two conditions," said the girl. "If you can fulfill them, I shall go with you. If you do not fulfill them, I'll cut off your head."

*looks
suits feet*

"Let us hear what they are," said the prince.

"You will go and hide yourself at five o'clock and not come out of hiding until seven. If I can find where you are hiding, I'll cut off your head. If I cannot, then I'll go with you wherever like."

The young man then set out. He took out one of the fish scales and burned it. All of a sudden Baba Yiğit¹⁶ appeared. He picked

¹⁶Baba Yiğit, sometimes written as one word and not capitalized (babayiğit) means a stout fellow, a strong fellow. Here he is a servant of the fish saved by the prince earlier, and though he is not himself called a fish at first, he seems to be one once he reaches the water. Twice the prince is said to have entered the belly of the fish. There seems, however, to be nothing else that is Jonah-like about the prince.

up the prince, placed him under his belt, and waded into the sea.

The girl had a mirror with which she could see everything that was happening on earth and in the sky. The Baba Yiğit entered a hole in the middle of a green rock on the bottom of the ocean. The girl was surveying sky, land, and water with her mirror. She could see the young man in the belly of the fish

[Ahmet Uysal: Can she see him there?

Hasan Kazaltaş: Yes, she had a mirror for that purpose.]

At seven o'clock the prince returned. The padishah's daughter asked, "O prince, how could you risk your life so? You entered the belly of the fish. You entered the hole in the green rock at the bottom of the ocean." The prince now began to act frightened. "Do not be afraid now, for you have another trial. Go now and hide yourself from seven o'clock until twelve tomorrow. If I find you, I shall cut off your head."

"Very well."

[Loud braying of a donkey in the background.]

At seven o'clock the young man rubbed together the feathers of the bird. A bird appeared at once, took him up in its claws, and carried him to the very top of the room in which the girl sat. She tried very hard to locate him but could not do so.

[Ahmet Uysal: Does it hide him in the palace?

Narrator: The bird was on the roof of the palace and hiding the young man under its wing.]

The girl said, "What sort of fellow is this? I cannot find him anywhere

[Narrator: Ah, I am tired.]

The prince returned [at the required time] safe and sound. The girl said, "I failed to find you again." (In those days there was no lying.) The girl was so angry at having failed to find him that she struck a stone with her foot, smashing it to pieces. "Beginning now you will go and bring me the Abu Hayat.¹⁷ If you bring it, all will be well. If you fail to bring it, I shall cut off your head. I give you a week in which to do this."¹⁸

*Task - such
feet*

As the poor prince was leaving, with tears in his eyes, he remembered the feathers. He rubbed them together. The bird appeared again and said, "Selâmünaleyküm. What is the matter?"

The young man explained, "It is such-and-such."

The bird answered, "Very well. You go and bring me two bottles. It will be very difficult, but we shall try."

The prince brought the bottles and gave them to the bird. The bird bade him goodbye and flew away. It returned a week later. As the young man looked at the bird, he saw that it had lost all of its

¹⁷The Abu Hayat is the Water of Life. He who drinks it has eternal life. It is a very popular motif in the folklore of the Middle East.

¹⁸The poor prince has task after task, trial after trial piled on him, after being assured by the girl's father that he would have her if he could but make her talk. The girl also has conditions, and after the prince has fulfilled the first, she imposes a second, and then a third. This seems unfair, but it is common in folktales.

feathers. Not a feather was left on its body, which was nothing but red flesh. When the prince saw this, he started weeping. He prayed, "O Allah, this bird has become this way because of me. It will die." But Allah accepted the young man's prayer, and he restored the bird's health, making it even healthier than it had been before, even younger and more beautiful. (You know, birds live for four hundred years.) The bird brought the Abu Hayat to the young man, who, in turn, took it to the girl

Bird - longevity
g

They completed preparations for their journey and then returned directly to Istanbul. The girl said, "You take me to the daughter of the Padishah of Fairies."

After that, the illegitimate prince went again to see the old woman. She said, "Um-m-, there seems to be no other way. You will go to the ⁴⁹⁻⁵⁰ bath tomorrow where you will first wash yourselves. When you come from the bath, you will prepare two glasses of sherbet, in one of which you will put just sherbet but in the other sherbet and poison. You will drink the plain sherbet, and he will drink the sherbet with poison in it. As soon as he drinks it, he will die, and then you and I shall be rid of him."

The false prince said, "Prince, get ready and we shall go to the bath. I have caused you a lot of hardship, but now I shall have you relax."

"All right," said the prince, but he accepted this invitation without consulting the daughter of the Padishah of Fairies.¹⁹

They went to the bath and they asked the bath manager that no others be ^{admitted} submitted to the bath while they were there. (As you know, they were the sons of the padishah. They washed themselves, and the first to come out was the false prince. He prepared two glasses of sherbet, putting plain sherbet in one and sherbet and poison in the other. He offered the poisoned drink to the prince and kept the other for himself. "Here you are, prince. We shall drink these together." They drank, and the prince fell to the ground.

News was brought to the padishah that the young man brought home by his son had died. They started funeral preparations. A grave was dug, and the death shroud was prepared. They were about to wash the young man and bury him.

[Ahmet Uysal, confused here: Did they know that the one who died was the ^ufondling?

Narrator, also apparently confused: They thought it was he. How should they know? The padishah thought it was his own son.

Ahmet Uysal: Was the one who died the one whom the padishah thought was his own son?

Narrator, here correcting the error: His own son had died, but how

¹⁹As indicated earlier, this tale type usually has the hero consult his otherworldly wife about each task or trial imposed upon him. The fact that the narrator here says that this time he failed to consult the daughter of the Padishah of Fairies indicates that he has been doing so in previous difficulties, even though the narrator omitted such consultations and whatever advice she gave the hero.

could he know it was his own son?

Ahmet Uysal: The illegitimate prince was not killed then?

Narrator: That is right. It is the real prince who was dead.]

News of what had happened was taken to the daughter of the Padishah of Fairies. She summoned all of the soldiers of the fairies who were available, and they all arrived together quickly. body of the young man was brought and placed in the center. illegitimate prince was brought too. "Tie him up," she said.

They were about to bury the body in the grave at the cemetery, but, as you know, they had the Abu Hayat. The girl said, "Come now, prince. Drink this water."

They made him take a drink, and he choked, spat it out, sputtering. The poison started coming out of his mouth, and soon it was all drained from his body. There was none of it left. The prince was saved, and then he told everything that had happened. Then they buried alive the illegitimate prince in the grave that had been prepared. The girl had her wish fulfilled, and they lived happily thereafter ²⁰ And our story comes to an end here.

²⁰ The narrator concluded the tale too hastily to account for the fact that the prince had two girls whom he was committed to marry. Which one is the girl mentioned at the end? Usually in this tale type he marries both of them, a resolution that would have been quite acceptable for centuries.